

The Cause
Of the long Afflicted,
And Sore
OPPRESSED,

Sent forth
(in breif) from *WINCHESTER*
PRISON,

Being a Copy of the *Mittymus*,
whereby *Humphrey Smith* was again Com-
mitted (into the place of his former long
suffering, in the same streight un-
savory Prison,) with his
Answer (which was then
sent back) thereunto.

As likewise a short Relation from the rest
of them called
QVAKERS there.

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*The Mittymus.**Soushton.*

To the Keeper of his Majestys Goale at *winton*, or
to his sufficient Deputy, Greeting.

You shall herewithall receive the body of *Humphrey Smith*, who was
taken at unlawful Meetings at *Alton*, being a Ringleader, and one
of the cheif of the Quakers, who traveleth the Country to seduce the
people, and disturb his Majesties peace, contrary to the Law in that be-
half made and provided. These are therefore, in his Majesties Name,
to will and require you forthwith, that you receive the body of him the
said *Humphrey Smith*, into your Custody, and him to detaine in your
said Goale, until he shall be delivered from thence by due order of Law.
Whereof faile you not at your perill, Given under our hands and Seals at
Alton the 14th. day of *October*, in the thirteenth year of his Majestys
Reigne, Anno 1661.

John Norton.

Humphrey Bennit.

The Answer.

THe Jews (who denyed him that said I am the Light) laid hands
on *Paul*, Crying out help men of *Israel*, this is the man that teach-
eth every where against the Law, *Acts* 21. 28. And the Jewish Chri-
stians (who denyed the Light) laid hands on *Humphrey Smith*, and
in the Mittymus say he was at an unlawful Meeting; And so these
called Christians say our Meetings are unlawful, or against the Law.
And just so it was said of *Paul* that his teaching was against the Law.
Again *John Norton* and *Humphry Bennit* say that *Humphrey Smith*
was a Ringleader; Likewise *Turtullous* said that *Paul* was a Ring-
leader, *Acts* 24. Again *Humphrey Smith* is accused for one of the
cheif of the Quakers, and for travelling the Countrey to seduce the
people. And in the same manner *Paul* was accused for a mover of sedi-
tion among all the Jews throughout the World, *Acts* 24. 5. (and if so,
then *Paul* was a greater Traveller then *Humphrey Smith*) & as *Hum-
phrey Smith* is here accused for seducing the people. So *Paul* was ac-
cused for setting forth of strange Gods, and for preaching new Doctrine.

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Acts 17. 18. And again *Hamian* accused the Lords people, that they kept not the Kings Laws. And these men accuse us that we disturb the peace, contrary to the Kings Laws. And the Rulers accused Paul for teaching things that were not Lawful. And these accuse *Humphrey Smith* that he did that which was contrary to the Law, which they say is made and provided, which is as much as if they had said, *We have a Law*, just like their Fathers who (Crucified Christ and) said *We have a Law and by our Law he ought to dye*; And so these who have envy (which is murther) in their hearts say, we have a Law made and provided, and by the force thereof *Humphrey Smith* (who is a member of Christ) must be Imprisoned (his body, [mark] not his Soul, then his Soul may be at liberty,) And then *Magistrates* cast Paul into Prison. And so these did by *Humphrey Smith*. And they charged the Goaler to keep Paul safely, *Acts 16. 21.* And these Charge or require the Goaler in no less then his *Majesties* name and at his own Perrell to receive and detain the body of *Humphrey Smith* in his said Goale, until he shall be delivered by due Order of Law.

But now they have above a year together, contrary to Law, deprived me, of the benefit of all their Law and Liberty.

And in this their acting and writing, they themselves have compared *Humphrey Smith* with Paul (and others of Gods people) And themselves with Pauls Persecutors, and with other such Rulers, who accused and imprison Gods people formerly, who pretended a Law then, as these do now: And so here is still much Law spoken of; But little *Mercy*, and less Justice or equity either amongst them or these: And thus we are dayly brought before Magistrates, and cast into Prison, where the Members of Christ have been sick, and some have dyed, to whom these called Christian Magistrates never visited: And thus in pretence of a Law doth Christs members suffer by these now, as he himself did by those then, who said *We have a Law, and by our Law brought to dye*.

And hereby all people may plainly perceive (who are not wilfully blind that here is not one thing Charged against *Humphrey Smith*, but what hath been Charged against Gods servants in the days of old, and all persons may easily see that *Humphrey Smith* is not any otherwise accused then the members of Christ hath already been; and all the Rulers themselves may hereby know, that in all this, there is not one word, or particular thing by which *Humphrey Smith* doth now suffer, but what the Lords dear people have already suf-

suffered, by and under, and that by the Magistrates, or the Rulers of the people, by whom likewise now *Humphrey Smith* do suffer, and so he is hereby, and therein the more declared to be one of Gods servants, and they by whom he thus suffers, are manifested the more, to be of the same Generation, who still accuse and imprison, and by cruel hands cause Gods servants to suffer; but Christ hath promised (whose word shall stand for ever) that these things should turne to us for a testimony *Luke 21. 17.* And this may and doth this day testify to the World (and for us against the world) that we are of God, and that *Humphrey Smith* is his servant, and that he doth this day suffer by the Rulers, under the same accusation, and no other, and for the same truth, and so in the same cause, as Gods people of old did and not for any thing else nor any other thing pretended against him, nor in the least laid to his charge.

And if this will in no wise convince these Rulers of their evil herein nor other people, of the innocency of my present sufferings. Then let them all take heed lest the God of this World hath wholly blinded them, and hardened their hearts therein, and chained them up in obscurity and bound them under the powers of darkness, and so far *Seduced* them already, that they are become past Sense, Sight, or Feeling, and then no more but a most fearful looking for the Righteous Judgments, and indignation of the Almighty, which will one day devour, and none shall deliver.

And then shall they all know both Rulers and people that I am Gods servant, this day in Bonds for the Testimony of Jesus (against the cruelty of men (in close Prison at *Winchester* being known to the wicked world by the name.

Humphrey Smith.

*This was in short time sent back
to them that committed me.*

A Coppy of a Paper sent to the late intended (but Adjourned) Sessions.

WE are men that do fear the Lord, and do also truly desire peace with & amongst all men, amongst whom we have likewise be haved our selves in peace and quietness, labouring with our hands

hands in the things that are honest, whereby to provide for our selves and families, continuing also in carefulness therein, that though we suffer in body and estate, that neither we nor them, might be chargeable to any, neither have we wilfully provoked the Officers, and Rulers against us, but in humility in that we dare not but obey the Lord that made us, in waiting upon him, for the which only and for no other cause, on our parts, we have already suffered before this imprisonment so much cruelty and inhuman usage, that several sheets of Paper might be filled therewith, though it would not be ealie to be beleived, that *English*-men should so unmercifully be abused, by Souldiers, and other men, of their own Nation, as hath been daily inflicted upon us in the Town of *Portsmouth*, the place of our aboad and habitations, where for the space of one year and half, few first days therein but we were by the rudest Souldiers (that they could chuse for the purpose, and such like Officers, either haled out of our Meetings, before the Law was made as against it) or beat forth with much violence, or thrust or beat with Muskets along the streets, or punched, or knocked with the great ends of Muskets, and so with violence drove forth at the Gates, from our own Habitations, and then were hindred from coming in again to our employments, or most if not all these things, were daily inflicted upon us with many more crueller beatings, and brusings of our bodys then is herein written, and our goods have been spoyled, and some carryed away, and our windows battered down, even after we were beat and turned out as aforesaid, and such first days as we escaped these things we were shut up together in our own house, and Armed men set on every side to keep us in both men and women, in a most evil and unseemly manner, and food denyed to be brought into us, and sometimes our food that was sent us taken away by the Souldiers, and other times we were some of us kept in several nasty holes, which are so bad, that most people do seem it a hard thing for the worst Fellon or Offender, to be kept a few days, where we were constrained go by several weeks, having also both freinds, and our own wives, and Relations, yea and food it self and other needful things then kept also from us, and in Fellons holes the waves of the Sea have so beat in on one of us in Winter season, that he have stood in water up to the Ancles, for the which things the Lord God hath and will visit them that were the Actors thereof.

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And when we had for the space of one year and half, in much patience suffered many such things as aforesaid; then did the Rulers of the Nation add affliction to our long grieved souls, by making a Law that not above five might depart from their habitations, and assemble together under pretence of Worship; the which though our Meetings were not in pretence, but really intended, and absolutely for the Worship of God, yea notwithstanding, though we were not this time (for the which we yet suffer) the number of five that departed from our habitations, and so not transgressors of that Law, as we made it appear unto the Mayor and Rulers that committed us. Neither could they themselves affirme and prove that we had therein transgressed that law; yet notwithstanding they imposed the uttermost penalty upon us, which in the said law is mentioned against them that transgress it, and so kept us full three months in Prison in that town, and three weeks moreover then the three months. And then in our *Mittimus* they did not so much as deal justly with us, but writ therein, that we were lately taken at a meeting as though it had been very lately indeed, and thereby have sought to conceale the long Imprisonment we had then suffered for the same meeting therein signified, and concerning which we have also suffered nine weeks more in this Prison of *Winchester* this 13th. of the 11th. month 62.

And these our hard and unreasonable sufferings, and grievous abuses, doth even cause a cry for mercy, and may claim compassion in equity, as well as Justice from you, who in Justice ought to shew mercy, in relieving the oppressed: who haveing suffered all these things onely upon the account of some difference in Opinion, in matters of Religion, or matter in us of Conscience to God, wherein also the Kings late Declaration offereth us relief, the benefit thereof we shall gladly receive; but if otherwise, then we say the will of the Lord be done, whom we dare not but follow though it should be to the loss of all.

*John Austin, Jonas Goff, Wil. Bucklan.
Tho. Cozens. Nic. Cumplin, Wil. Jennings.*

Solomon Nun also a Prisoner eleven weeks for not paying four shillings for being absent 4 first dayes from their Church at *Fareham* which in conscience he could not pay, and so he is kept from his Masters business, being a young Apprentice lad.

John Bishop also a Prisoner nine weeks, being taken out of his

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own house, from the which he was not departed, neither were ther then found with him any more men but two.

Humphery Smith a Prisoner one year and three months, and ne ver called at Size or Sessions, nor suffered to come to any of the Rulers in the County to lay before them the true state of his Case.

And now seeing the hardness of the hearts of the Rulers is such, that though a copy of this foregoing paper was sent unto them, at the time of their late appointed Sessions, and they not release the the said sufferers (though they released several Baptists and others that have not suffered nigh so much) nor commiserate their long and fore suffering cause, being some of them but poor men, and seeing the said Paper, was turned again, and so the cause of the long oppressed turned aside.

Therefore is this published (with the other) that both Rulers and people may hear and see the long and many afflictions of the harmeles.

And now as touching four coates that in cold Winter weather were stript off us, four since we came to this Prison, and openly carryed forth (by one whose name we forbear to write) and the money for them drunk presently in strong beere; concerning the which, although we mentioned not a word amongst the rest of our sufferings, in the foregoing Paper. And yet seeing it is so, that just thereupon we were curbed and checked, and friends kept out from us, and bitter words used at them that were let in, (though the Goaler had profit by them) and that even by the Jaylers wife, (she haveing slighted Gods love, and so now hath little pittty for us) and this being also done at the same time, when the Kings Declaration was come forth, which is so largely tending to our Liberty. And that the said Goalers wife, and himself (if they own that action) may know that it was out of forbearance of love, and not of slavish fear of any, that we mentioned not these our Coats in the said Paper.

Therefore are these few lines pertaining to the matter, now added to the rest of the sufferings of us *I. A. T. C. I. G. N. C.* this 14. day of the 11. month 62.

And the cause, or the reasons wherefore the Copy of the Mittimus with the answer of me, H. S. is herein made publick, are these.

First because *John Norton* and *Humphery Bennit*, have not onely thus committed me upon no other account, but for being such a man

man as Gods servants were in the days of old, and for doing no other thing, but what was (though sometimes unjustly) charged against them, and also before this late Law was made (intentionally) against meeting. Secondly, because they have kept me close Prisoner one year three Months and upward, and that only upon this account. Thirdly, because I have been all this time deprived even of that benefit of the Law in this Land which Theeves and murderers have, being not all this time called at Size or Sessions. Fourthly, because the said *John Norton* refused to let me have my liberty for a little season when a friend came to seek it of him, after I had lain here almost a year. Fifthly, Because nothing of evil is proved or brought in against me, nor any Law known by which they thus keep me in long Bondage, though wrongfully in the *Mittimus* they have pretended a Law. Sixthly, Because I am more hardly dealt with (in my imprisonment) then the High-way men that break out of Prison or any other offender here, by their order, for the keeping of freinds from coming in to visit him that is one of the members of Christ in Prison. Seventhly, Because that by no means all this time I can be permitted once to pass forth to any house in the Town, and several reasons more wherein I am unreasonable dealt with, all which having so long, and with much silence and patience undergone. Eighthly, Because all this and much more of their hard dealing, and my sufferings is so little regarded by the said *John Norton*, and *Humphrey Bennit* and other Rulers, who some of them said I might rot here.

Therefore I say thus much is at present published, and that other tender hearted people, and the meekest among the Rulers, may both read and consider the cause of the oppressed, and also the long sufferings of

H. S.

The time cometh, that whosoever killeth you will think that he doth God service, John 16. 2.

If the world hate you, ye know that it hated me before it hated you, John 15. 18.

But in the great day when it shall be said, *Come ye blessed, and ye cursed*, the things then said to their charge will be these, *I was hungry, thirsty, a stranger, naked, sick, and in Prison, and ye visited me not answer, when saw we thee so, reply, In as much as ye did it not unto one of the least of these, ye did it not to me*, according to *Matt. 25.*

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